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H U M A N L I F E.

Translated from an INDIAN Manuscript written
by an ancient BRAMIN.

T O W H I C H I S P R E F I X E D,

An Account of the Manner in which the said
MANUSCRIPT was discovered.

I n a L E T T E R

From an ENGLISH GENTLEMAN now residing
in CHINA, to the Earl of****

The THIRTEENTH EDITION.



L O N D O N :

PRINTED FOR THE BOOKSELLERS.

1703



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A Advertisment
T O T H E
P U B L I C.

Alcora

TH E spirit of virtue
and morality, which
breathes in this ancient
piece of eastern instruction,
its force and conciseness,
and the hopes that it may
do good, have prevailed
with the person to whom it
was sent, to communicate
to the public, what was
translated only for his par-
ticular amusement. There
are some reasons which at
present make it proper to

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conceal, not only his own name, but the name of his Correspondent ; who has now resided in China several years, and been engaged in a business very different from that of collecting literary curiosities. These reasons will not subsist long ; and, as he seems to intimate a design, on his return to England, of publishing an entire translation of Caotsou's whole journey, the public will then, in all probability, have an opportunity of being satisfied concerning any Particulars which they may be curious to know.

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TO THE

Earl of - - - - -

Peking, May 12, 1749.

My LORD,

I *N* the last LETTER which I
had the honour of writing to
your Lordship, dated Dec. 23d.
1748, I think I concluded all
I had to say, in regard to the
topography and natural history of
this great empire. I purposed in
this, and some succeeding ones, to
have set down such observations, as
I have been able to make on the
laws, government, religion, and
manners

manners of the people. But a remarkable occurrence has happened lately, which engrosses the conversation of the literati here; and may hereafter, perhaps, afford matter of speculation to the learned in Europe. As it is of a nature which I know, will furnish some entertainment to your Lordship, I will endeavour to give you as distinct and particular an account of it, as I have been able to obtain.

Adjoining to China on the West, is the large Country of Thibet, called by some Barantola. In a province of this country, named Lasa, resides the grand Lama, or high-priest of these idolators; who is reverenc'd, and even ador'd as a god, by most of the neighbouring nations. The high opinion which is entertained of his sacred character, induces prodigious numbers of religious people to resort to Lasa,

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to pay their homage to him, and to give him presents, in order to receive his blessing. His residence is in a most magnificent pagod, or temple, built on the top of the Mountain Poutala. The foot of this mountain, and even the whole district of Lasa, is inhabited by an incredible number of Lamas of different ranks and orders, several of whom have very grand pagods erected to their honour, in which they receive a kind of inferior worship. The whole country, like Italy, abounds with priests; and they entirely subsist on the great number of rich presents, which are sent them from the utmost extent of Tartary, from the empire of the Great Mogul, and from almost all parts of the Indies. When the grand Lama receives the adorations of the people, he is raised on a magnificent altar, and sits cross-legg'd upon a splendid cushion:

cushion : his worshippers prostrate themselves before him in the humblest and most abject manner ; but he returns not the least sign of respect, nor ever speaks, even to the greatest princes ; he only lays his hand upon their heads, and they are fully persuaded, that they receive from thence a full forgiveness of all their sins. They are likewise so extravagant as to imagine, that he knows all things, even the secrets of the heart : and his particular disciples, being a select number of about two hundred of the most eminent Lamas, have the address to make the people believe he is immortal ; and that, whenever he appears to die, he only changes his abode, and animates a new body.

The learned in China have long been of opinion, that in the archives of this grand temple, some very ancient books have for many ages been

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been concealed: and the present emperor, who is very curious in searching after the writings of antiquity, became at length so fully convinced of the probability of this opinion, that he determined to try whether any discovery of this sort could be made. To this end, his first care was to find out a person eminently skilful in the ancient languages and characters. He at length pitch'd upon one of the Han-lins, or doctors of the first order, whose name was Cao-tiou, a man about fifty years of age, of a grave and noble aspect, of great eloquence, and who, by an accidental friendship with a certain learned Lama, who had resided many years at Peking, was become entirely master of the language which the Lamas of Thibet use among themselves.

With these qualifications he set forward on his Journey; and,

to give his commission the greater weight, the emperor honour'd him with the title of Colao, or prime minister : to which he added a most magnificent equipage and attendants ; with presents for the grand Lama, and the other principal Lamas, of an immense value ; also a letter, written with his own hand, in the following terms.

TO THE GREAT

Representative of G O D.

Most high, most holy,
and worthy to be adored !

“ **W**E, the emperor of China,
“ sovereign of all the sove-
“ reigns of the earth, in the per-
“ son of this our most respected
“ prime minister Cao-tsou, with
“ all reverence and humility pro-
“ strate ourselves beneath thy sacred
“ feet,

great-
honour'd
lao, or
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ge and
tor the
r prin-
value;
his own
s.

“ feet, and implore for our self, our
“ friends, and our Empire, thy
“ most powerful and gracious bene-
“ diction.

O D.
ored !
China,
sove-
e per-
pected
with
y pro-
sacred
feet,

“ Having a strong Desire to
“ search into the records of anti-
“ quity, to learn and retrieve the
“ wisdom of the ages that are past;
“ and being well informed, that,
“ in the sacred Repositories of
“ thy most ancient and venerable
“ hierarchy, there are some va-
“ luable books, which, from their
“ great antiquity, are become to
“ the generality, even of the
“ learned, almost wholly unintelli-
“ gible; in order, as far as in us
“ lies, to prevent their being
“ totally lost, we have thought
“ proper to authorise and employ
“ our most learned and respected
“ minister Cao-tsou, in this our
“ present embassy to thy sublime
“ holiness; the business of which

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“ 15

“ is to desire, that he may be per-ness of
 “ mitted to read and examine the gain b
 “ said writings; we expecting, had ap
 “ from his great and uncommon the jac
 “ skill in the ancient languages, in his i
 “ that he will be able to interpret learned
 “ whatever may be found, tho’ of there
 “ the highest and most obscure an- which
 “ tiquity. And we have command- of find
 “ ed him to throw himself at thy antiqu
 “ feet, with such testimonies of our bath n
 “ respect, as, we trust, will pro- and ha
 “ cure him the admittance we de- jecture
 “ fire.” and th

I will not detain your Lordship
 with any particulars of his jour-
 ney, tho’ he hath published a large
 Account of it, abounding with
 many surprizing relations; and
 which, at my return to England, I
 may probably translate and publish
 entire. Let it suffice at present,
 that, when he arrived in these sa-
 cred territories, the magnificence
 of his appearance, and the rich-
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the per-ness of his present, failed not to
 ne the gain him a ready admission. He
 ecting, had apartments appointed him in
 ommon the sacred college, and was assisted
 uages, in his inquiries by one of the most
 erpret learned Lamas. He continued
 bo' of there near six months : during
 e an- which time he had the satisfaction
 mand- of finding many valuable pieces of
 t thy antiquity ; from some of which he
 of our hath made very curious extraets,
 pro- and hath formed such probable con-
 ve de- jectures concerning their authors,
 and the times wherein they were
 rdship written, as proves him to be a man
 jour- of great judgment and penetra-
 large tion, as well as most extensive
 with reading.

and But the most ancient piece he
 nd, I hath discovered, and which none of
 ublish the Lamas for many ages had
 sent, been able to interpret or under-
 e sa- stand, is a small system of morality,
 cence written in the language and cha-
 rich- racter of the ancient Gymnosophists.
 nefs or

or Bramins ; but by what particular Person, in what time, he does not pretend to determine. This Piece, however, he wholly translated ; though, as he himself confesses, with an utter incapacity of reaching, in the Chinese language, the strength and sublimity of the original. The judgements and opinions of the Bonzees, and the learned doctors, are very much divided concerning it. Those who admire it the most highly, are very fond of attributing it to Confucius, their own great Philosopher ; and get over the difficulty of its being written in the language and character of the ancient Bramins, by supposing this to be only a translation, and that the original work of Confucius, is lost. Some will have it to be the institutes of Lao Kiun, another Chinese Philosopher, contemporary with Confucius, and
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founder of the sect Tao-sseê; but
 the labour under the same difficulty,
 in regard to the language, with
 those who attribute it to Con-
 fucius. There are others, who
 from some particular marks and
 sentiments which they find in it,
 suppose it to be written by the
 Bramin Dandamis, whose famous
 letter to Alexander the Great is
 recorded by the European writers.
 With these Cao-tiou himself seems
 most inclined to agree; at least so
 far as to think, that it is really
 the work of some ancient Bramin;
 being fully persuaded, from the
 spirit with which it is written,
 that it is no translation. One
 thing, however, occasions some doubt
 amongst them, and that is the plan
 of it; which is entirely new to the
 eastern people, and so unlike any
 thing they have ever seen, that, if
 it was not for some turns of ex-
 pression peculiar to the East, and
 the

the impossibility of accounting for its being written in this very ancient language, many would suppose it to be the work of an European.

But whoever was the writer of it, the great noise which it makes in this city, and all over the empire, the eagerness with which it is read by all kinds of people, and the high encomiums which are given to it by some, at length determined me to attempt a translation of it into English; especially as I was persuaded, it would be an agreeable present to your Lordship. And I was the more easily induced to make this trial, as, very happily for me, you cannot judge how far I have fallen short of the original, or even of the Chinese translation. One thing, however, it may perhaps be necessary to apologize for, at least to give some account of; and that is, the style and manner in which I have translated it. I

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can assure your Lordship, that, when I first sat down to the work, I had not the least intention of doing it in this way; but the sublime manner of thinking which appeared in the introduction, the great energy of expression and the shortness of the sentences, naturally led me into this kind of style: and, I hope, the having so elegant a pattern to form myself upon, as our version of the book of Job, the Psalms, the works of Solomon, and the prophets, hath been of some advantage to my translation.

Such as it is, if it affords your Lordship any entertainment, I shall think myself extremely happy; and in my next will resume my account of this people and their empire.

I am, &c.

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POSTSCRIPT.

The little drawing inclosed is a Copy from one found with the original Manuscript ; and which Cao-tsou has prefixed to the Chinese Translation.



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THE
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HUMAN LIFE.

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CONTENTS.
INTRODUCTION.
PART I.

Duties that relate to MAN con-
sider'd as an INDIVIDUAL.

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- 2 *Modesty.*
- 3 *Application.*
- 4 *Emulation.*
- 5 *Prudence.*
- 6 *Fortitude.*
- 7 *Contentment.*
- 8 *Temperance.*

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- 2 *Joy and Grief.*
- 3 *Anger.*
- 4 *Pity.*
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PART III.
WOMAN.

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P A R T IV.

S. O N. Confanguinity, or Natural Relations.

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L.
- 1 *Husband.*
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- 1 *Wise and Ignorant.*
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P A R T VI.

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- 1 *Benevolence.*
- 2 *Justice.*
- 3 *Charity.*
- 4 *Gratitude.*
- 5 *Sincerity.*

P A R T VII.

R E L I G I O N.



INTRODUCTION.

BOW down your head unto the Dust, O ye inhabitants of earth! be silent, and receive, with reverence, instruction from on high.

Wheresoever the sun doth shine, wheresoever the wind doth blow, wheresoever there is an ear to hear, and a mind to conceive; there let the precepts of Life be made known, let the maxims of truth be honour'd and obey'd.

All things proceed from God. His power is unbounded; his wisdom is from eternity; and his goodness endureth for ever.

He sitteth on his throne in the centre; and the breath of his mouth giveth life to the world.
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¶ Hetoucheth the stars with his finger, and they run their course rejoicing.

On the wings of the wind he walketh abroad, and performeth his will thro' all the regions of unlimited space.

Order, and grace, and beauty, spring from his hand.

The voice of wisdom speaketh in all his works; but the human understanding comprehendeth it not.

The shadow of knowledge passeth over the mind of man as a dream: he seeth as in the dark he reasoneth, and is deceived.

But the wisdom of God is as the light of heaven: he reasoneth not; his mind is the fountain of truth.

Justice and mercy wait before his throne; benevolence and love enlighten his countenance for ever.

Who is like unto the Lord
in glory? Who in power shall
contend with the Almighty?
Hath he any equal in wisdom?
Can any goodness be compared
unto him?

He it is, O man, who hath
created thee, thy station on earth
is fixed by his appointment: the
powers of thy mind are the gifts
of his goodness; the wonders of
thy frame are the Work of his
hand.

Hear then his voice, for it is
gracious; and he that obeyeth,
shall establish his soul in peace.



PART I.

DUTIES

That relate to

MAN,

Considered as an INDIVIDUAL.



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SECTION I.

CONSIDERATION.

COMMUNE with thyself,
O man; and consider where-
fore thou wert made.

Contemplate thy powers, contem-
plate thy wants and thy connections;
so shalt thou discover the duties of
life, and be directed in all thy ways.

Proceed not to speak or to act,
before thou hast weighed thy words,
and examined the tendency of every
step thou shalt take: so shall disgrace
fly far from thee, and in thy house
shall shame be a stranger; repentance
shall not visit thee, nor sorrow dwell
upon thy cheek.

The thoughtless man bridleth not
his tongue; he speaketh at random,
and is entangled in the foolishness of
his own words.

As

As one that runneth in haste, and leapeth over a fence, may fall into a pit which he doth not see; so is the man that plungeth suddenly into any action, before he hath considered the consequences thereof.

Hearken therefore unto the voice of Consideration; her words are the words of Wisdom; and her paths shall lead thee to safety and truth.





SECTION II.

MODESTY.

WH O art thou, O man, that presumest on thine own wisdom? or why dost thou vaunt thyself on thine own acquirements?

The first step towards being wise, is to know that thou art ignorant; and if thou wouldst be esteemed in the judgment of others, cast off the folly of seeming wise in thine own conceit.

As a plain garment best adorneth a beautiful woman, so a decent behaviour is the greatest ornament of wisdom.

The speech of a modest man giveth lustre to truth; and the diffidence of his words excuseth his error.

He relieth not on his own wisdom; he weigheth the counsels of a friend, and receiveth the benefit thereof.

He turneth away his ear from his own praise and believeth it not: he is the last in discovering his own perfections.

Yet,

Yet, as a veil addeth to beauty ; so are his virtues set off by the shade which his modesty casteth upon them.

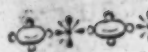
But behold the vain man, and observe the arrogant ; he clotheth himself in rich attire, he walketh in the public street, he casteth round his eyes, and courteth observation.

He tosseth up his head, and overlooketh the poor ; he treateth his inferiors with insolence, and his superiors in return look down on his pride and folly with laughter.

He despiseth the judgment of others ; he relieth on his own opinion, and is confounded.

He is puffed up with the vanity of his imagination ; his delight is to hear and to speak of himself all the day long.

He swalloweth with greediness his own praise ; and the flatterer in return eateth him up.



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SECTION III.

APPLICATION.

SINCE the days that are past are gone for ever, and those that are to come may not come to thee; it behoveth thee, O man, to employ the present time, without regretting the loss of that which is past, or too much depending on that which is to come.

This instant is thine; the next is in the womb of futurity, and thou knowest not what it may bring forth.

Whatsoever thou resolvest to do, do it quickly: defer not till the evening what the morning may accomplish.

Idleness is the parent of want and of pain; but the labour of virtue bringeth forth pleasure.

The hand of Diligence defeateth want; prosperity and success are the industrious man's attendants.

Who

Who is he that hath acquired wealth, that hath risen to power, that hath clothed himself with honour, that is spoken of in the city with praise, and that standeth before the king in his counsel? Even he that hath shut out Idleness from his house; and hath said unto Sloth, Thou art mine enemy.

He riseth up early, and lieth down late; he exerciseth his mind with contemplation, and his body with action; and preserveth the health of both.

The slothful man is a burden to himself; his hours hang heavy on his head; he loitereth about; and knoweth not what he would do.

His days pass away like the shadow of a cloud; and he leaveth behind him no mark for remembrance.

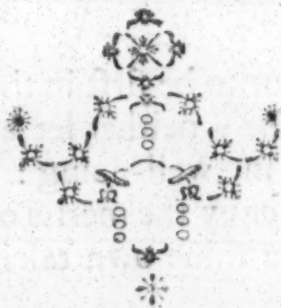
His body is diseased for want of exercise; he wisheth for action, but hath not power to move. His mind is in darkness; his thoughts are confused: he longeth for knowledge, but
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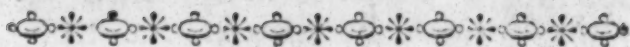
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hath no application, He would eat
of the almond, but hateth the trou-
ble of breaking the shell.

His house is in disorder; his ser-
vants are wasteful and riotous; and he
runneth on towards ruin: he seeth it
with his eyes; he heareth it with his
ears; he shaketh his head, and wish-
eth; but hath no resolution: till ruin
cometh upon him like a whirlwind;
and shame and repentance descend
with him to the grave.





SECTION IV.

EMULATION.

IF thy soul thirsteth for honour, if thy ear hath any pleasure in the voice of praise, raise thyself from the dust whereof thou art made, and exalt thy aim to something that is praise-worthy.

The oak that now spreadeth its branches towards the heavens, was once but an acorn in the bowels of the earth.

Endeavour to be first in thy calling, whatever it be ; neither let any one go before thee in well-doing : nevertheless, do not envy the merits of another, but improve thine own talents.

Scorn also to depress thy competitor by dishonest or unworthy methods ; strive to raise thyself above him only by excelling him : so shall thy contest
for

for superiority be crowned with honour, if not with success.

By a virtuous emulation the spirit of man is exalted within him; he panteth after fame, and rejoiceth as a racer to run his course.

He riseth like the palm-tree in spite of oppression; and, as an eagle in the firmament of heaven, he soareth aloft, and fixeth his eye upon the glories of the sun.

The examples of eminent men are in his visions by night; and his delight is to follow them all the day long.

He formeth great designs; he rejoiceth in the execution thereof; and his name goeth forth to the ends of the world.

But the heart of the envious man is gall and bitterness; his Tongue spitteth venom; the success of his neighbour breaketh his rest.

He sitteth in his cell repining; and the good that happeneth to another, is to him an evil.

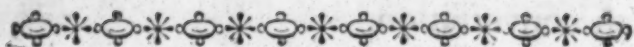
Hatred and malice feed upon his heart; and there is no rest in him.

He feeleth in his own breast no love of goodness; and therefore believeth his neighbour is like unto himself.

He endeavours to depreciate those who excel him; and putteth an evil interpretation on all their doings.

He lieth on the watch, and meditates mischief: but the detestation of man pursueth him; he is crushed as a spider in his own web.





SECTION V.

P R U D E N C E.

HEAR the words of Prudence;
 give heed unto her counsels,
 and store them in thine heart. Her
 maxims are univerſal; and all the Vir-
 tues lean upon her; ſhe is the guide,
 and the miſtreſs of human life.

Put a bridle on thy tongue; ſet a
 guide before thy lips; leſt the words
 of thine own mouth deſtroy thy peace.

Let him that ſcoffeth at the lame,
 take care that he halt not himſelf;
 whoſoever ſpeaketh of another's fail-
 ings with pleaſure, ſhall hear of his
 own with ſhame.

Of much ſpeaking cometh repen-
 tance; but in ſilence is ſafety.

A talkative man is a nuiſance to ſo-
 ciety; the ear is ſick of his babling;

D 3 the

the torrent of his words overwhelm-
eth conversation.

Boast not of thyself, for it shall
bring contempt upon thee ; neither
deride another, for it is dangerous.

A bitter jest is the poison of friend-
ship ; and he who restrains not his
tongue, shall live in trouble.

Furnish thyself with the accom-
modations proper to thy condition ;
yet spend not to the utmost of what
thou canst afford, that the providence
of thy youth may be a comfort to thy
old age.

Avarice is the parent of evil deeds ;
but frugality is the sure guardian of
our virtues,

Let thine own business engage thy
attention ; leave the care of the state
to the governors thereof.

Let not thy recreations be expen-
sive ; lest the pain of purchasing them
exceed the pleasure thou hast in their
enjoyment.

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Neither let prosperity put out the eyes of circumspection, nor abundance cut off the hands of frugality : he that too much indulgeth in the superfluities of Life, shall live to lament the want of its necessaries.

Trust no man before thou hast tried him : yet mistrust not without reason ; it is uncharitable.

But when thou has proved a man to be honest, lock him up in thine heart as a treasure ; regard him as a jewel of inestimable price.

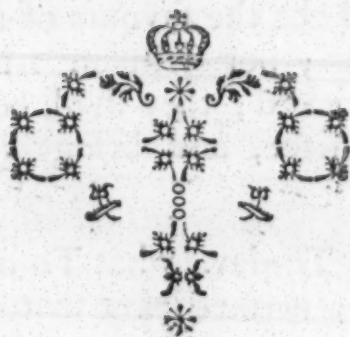
Receive not the favours of a mercenary man ; nor join in friendship with the wicked ; they shall be snares unto thy virtue, and bring grief to thy soul.

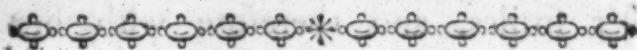
Use not To-day, what To-morrow may want ; neither leave that to hazard, which foresight may provide for, or care prevent.

From the experience of other do thou learn wisdom ; and from their failings correct thine own faults.

Yet expect not even from prudence
infallible succets; for the day know-
eth not what the night may bring
forth.

The fool is not always unfortu-
nate, nor the wise man always suc-
cessful: yet never had fool a thorough
enjoyment, never was a wise man
wholly unhappy.





SECTION VI.

FORTITUDE.

PERILS, and misfortunes, and want, and pain, and injury, are the lot of every man who cometh into the world.

It behoveth thee, therefore, early to fortify thy mind with courage and patience; that thou mayest support with resolution thy allotted portion of calamity.

As the camel beareth labour, and heat, and hunger, and thirst, thro' deserts of sand, and fainteth not; so a man of fortitude shall sustain his virtue thro' perils, and distress.

A noble spirit disdaineth the malice of fortune; his greatness of soul is not to be cast down.



His

His happiness dependeth not on her smiles, and therefore with her frowns he shall not be dismayed.

As a rock in the sea he standeth firm ; and the dashing of the waves disturbeth him not.

He raiseth his head like a tower on an hill ; and the arrows of fortune drop at his feet.

In the instant of danger the courage of his heart sustaineth him ; and the steadiness of his mind beareth him out.

He meeteth the evils of life, as a man that goeth forth unto battle ; and returneth with victory in his hand.

Under the pressure of misfortunes, his calmness alleviates their weight ; and by his constancy he shall surmount them.

But the dastardly spirit of a timorous man betrayeth him to shame.

By shrinking under poverty, he stoopeth down to meanness ; and by
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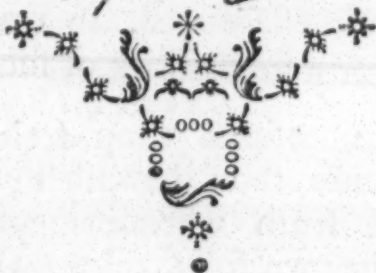
tamely bearing insults, he inviteth injuries.

As a reed is shaken with the breath of the air; so the shadow of evil maketh him tremble.

In the hour of danger he is embarrassed, and confounded; in the day of misfortune he sinketh, and despair overwhelmeth his soul.

T. M. Crook

1783





SECTION VII.

CONTENTMENT.

FORGET not, O man, that thy station on earth is appointed by the wisdom of the Eternal; who knoweth thy heart; who seeth the vanity of all thy wishes; and who often in mercy denieth thy requests.

Yet for all reasonable desires, for all honest endeavours, his benevolence hath established, in the nature of things, a probability of success.

The uneasiness thou feelest, the misfortunes thou bewailest; behold the root from whence they spring, even thine own folly, thine own pride, thine own distempered fancy.

Murmur not therefore at the dispensations of God; but correct thine own heart: neither say within thyself, If I had wealth, power, or leisure,
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I should be happy; for know, they all bring to their several possessors their peculiar inconveniences.

The poor man seeth not the vexations and anxieties of the rich; he feeleth not the difficulties and perplexities of power; neither knoweth he the wearisomeness of leisure; and therefore it is that he repineth at his own lot.

But envy not the appearance of happiness in any man; for thou knowest not his secret griefs.

To be satisfied with a little, is the greatest wisdom; and he who increaseth his Riches, increaseth his Cares; but a contented mind is a hidden treasure, and a guard from trouble.

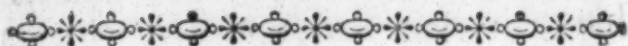
Yet, if thou sufferest not the blandishments of thy fortunes to rob thee of justice, or temperance, or charity, or modesty, even riches themselves shall not make thee unhappy.

But

But hence shalt thou learn, that the cup of felicity, pure and unmixed, is by no means a draught for mortal man.

Virtue is the race which God hath set him to run, and happiness the goal; which none can arrive at, till he hath finished his course, and received his crown in the mansions of eternity.





S E C T I O N VIII.

T E M P E R A N C E.

TH E nearest approach thou canst make to happiness on this side the Grave, is to enjoy from heaven health, wisdom, and peace of mind.

These blessings if thou possessest, and wouldst preserve to old age, avoid the allurements of *Voluptuousness*, and fly from her temptations.

When she spreadeth her delicacies on the board, when her wine sparkleth in the cup, when she smileth upon thee, and persuadeth thee to be joyful and happy; then is the hour of danger, than let Reason stand firmly on her guard.

For, if thou hearkenest unto the words of her adversary, thou art deceiv'd, and betray'd.

The

The joy which she promiseth,
 changeth to madness ; and her enjoy-
 ments lead on to diseases and death.

Look round her board, cast thine
 eyes upon her guests, and observe
 those who have been allured by her
 smiles, who have listened to her temp-
 tations.

Are they not meagre ? are they not
 sickly ? are they not spiritless ?

Their short hours of jollity and riot
 are followed by tedious days of pain
 and dejection ; she hath debauch'd
 and pall'd their appetites, that they
 have now no relish for her nicest dain-
 ties : her votaries are become her vic-
 tims ; the just and natural consequence
 which God hath ordain'd, in the con-
 stitution of things, for the punishment
 of those who abuse his gifts.

But who is she, that with graceful
 steps, and with a lively air, trips over
 yonder plain ?

The rose blusheth on her cheeks ;
 the sweetness of the morning breath-
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The rose blusheth on her cheeks ;
 the sweetness of the morning breath-
 eth from her lips ; joy, temper'd with
 innocence and modesty, sparkleth in
 her eyes ; and from the cheartfulness
 of her heart, she singeth as she walks.

Her name is Health ; she is the
 daughter of Exercise, who begot her
 upon Temperance : their sons inhabit
 the mountains that stretch over the
 northern regions of *San Ton Hoe*.

They are brave, active, and lively ;
 and partake of all the beauties and
 virtues of their sister.

Vigour stringeth their Nerves ;
 strength dwelleth in their Bones ;
 and labour is their delight all the day
 long.

The employments of their father
 excite their appetites, and the repasts
 of their mother refresh them.

To combat the passions, is their
 delight ; to conquer evil habits, their
 glory.

E

Their

Their pleasures are moderate, and therefore they endure: their repose is short, but sound and undisturbed.

Their blood is pure; their minds are serene; and the physician knoweth not the way to their habitations.

But safety dwelleth not with the sons of men, neither is security found within their gates.

Behold them exposed to new dangers from without, while a traitor within lurketh to betray them.

Their health, their strength, their beauty and activity, have raised desire in the bosom of *lascivious Love*.

She standeth in her bower, she courteth their regard, she spreadeth her temptations.

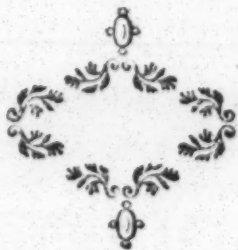
Her limbs are soft, her air is delicate, her attire is loose; Wantonneſs ſpeaketh in her eyes, and on her boſom ſits Temptation: ſhe beckoneth them with her finger; ſhe woeth them with their looks; and by the
smooth-

smoothness of her tongue she endeavoureth to deceive.

Ah! fly from her allurements; stop thine ears to her enchanting words. If thou meetest the languishing of her eyes, if thou hearest the softness of her voice, if she casteth her arms about thee, she bindeth thee in chains for ever.

Shame followeth, and disease, and want, and care, and repentance.

Enfeebled by Dalliance, with Luxury pamper'd and softn'd by Sloth, strength shall forsake thy limbs, and health thy constitution; thy Days shall be few, and those inglorious; thy griefs shall be many, yet meet with no compassion.



1897
The following is a list of the
names of the persons who
were present at the meeting
of the Board of Directors
of the Company, held on
the 1st day of January, 1897.

Mr. J. B. Smith
Mr. W. H. Jones
Mr. C. D. Brown

Mr. A. E. White
Mr. F. G. Black
Mr. H. I. Green

Mr. K. L. Gray
Mr. M. N. Hall
Mr. O. P. King

Mr. Q. R. Lee
Mr. S. T. Young
Mr. U. V. Adams

Mr. W. X. Baker
Mr. Y. Z. Clark
Mr. A. B. Evans

Mr. C. D. Fisher
Mr. E. F. Gibson
Mr. G. H. Harris

Mr. I. J. King
Mr. K. L. Lee
Mr. M. N. Smith

Mr. O. P. Taylor
Mr. Q. R. White
Mr. S. T. Young

P

PART II.

THE

PASSIONS.



SECTION I.

H O P E and F E A R.

TH E promises of Hope are sweeter than Roses in the bud, and far more flattering to expectation; but the threatenings of Fear are a terror to the heart.

Nevertheless, let not Hope allure, nor Fear deter thee from doing that which is right; so shalt thou be prepared to meet all events with an equal mind.

The terrors of death are no terrors to the good: restrain thy hand from evil, and thy soul shall have nothing to fear.

In all thy undertakings let a reasonable assurance animate thy endeavours; if thou despairst of success, thou shalt not succeed.

Terrify

Terrify not thy soul with vain fears;
neither let thy heart sink within thee
from the phantoms of imagination.

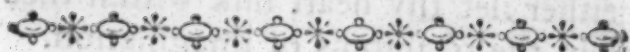
From Fear proceedeth misfortune ;
but he that hopeth, helpeth himself.

As the ostrich when pursued hid-
eth his head, but forgetteth his body ;
so the fears of a coward expose him
to danger.

If thou believest a thing impossible,
thy despondency shall make it so ;
but he that persevereth, shall over-
come all difficulties.

A vain hope flattereth the heart of
a fool ; but he that is wise, pursueth
it not.

In all thy desires let reason go be-
fore thee ; and fix not thy hopes be-
yond the bounds of probability ; so
shall success attend thy undertakings,
and thy heart shall not be vexed with
disappointments.



SECTION II.

JOY and GRIEF.

LET not thy mirth be so extravagant, as to intoxicate thy mind ; nor thy sorrow so heavy, as to depress thy heart : this world affordeth no good so transporting, nor inflicteth any evil so severe, as should raise thee far above, or sink thee much beneath, the balance of moderation.

Lo ! yonder standeth the house of *Joy* ; it is painted on the outside, and looketh gay ; thou mayst know it by the noise of mirth and exultation that issueth from it.

The mistress standeth at the door, and calleth aloud to all that pass by : she singeth, and shouteth, and laugheth without ceasing.

She inviteth them to taste the pleasures of life ; which, she telleth them
are

are no where to be found but beneath her roof.

But enter not thou into her Gate ;
neither associate thyself with those
who frequent her house.

They call themselves the sons of
Joy, they laugh and seem delighted ;
but madness and folly are in all their
doings.

They are link'd with mischief hand
in hand, and their steps lead down
to evil ; dangers beset them round
about ; and the pit of destruction
yawneth beneath their feet.

Look now on the other side ; and
behold in that Vale overshadow'd
with trees, and hid from the sight of
men, the habitation of *Sorrow*.

Her bosom heaveth with sighs ;
her mouth is filled with lamentation ;
she delighteth to dwell on the subject
of human misery.

She looketh on the common acci-
dents of life, and weepeth : the weak-
ness

ness and wickedness of man is the theme of her lips.

All nature to her teemeth with evil ; every object she seeth, is ting'd with the gloom of her own mind ; and the voice of complaint saddeneth her dwelling day and night.

Come not near her cell ; her breath is contagious : she will blast the fruits, and wither the flowers, that adorn, and sweeten, the garden of life.

In avoiding the house of *Joy*, let not thy feet betray thee to the borders of this dismal mansion ; but pursue with care the middle path, which shall lead thee by a gentle ascent to the bower of *Contentment*.

With her dwelleth peace ; with her dwell safety and tranquillity. She is chearful, but not gay ; she is serious, but not grave ; she vieweth the joys and the sorrows of life with steadiness and serenity.

From hence, as from an eminence, shalt thou behold the folly and the misery

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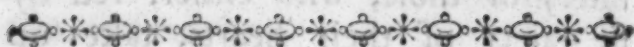
Th
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misery of those, who either, led by the gaiety of their hearts, take up their abode with the companions of jollity and riotous mirth; or, infected by gloominess and melancholy, spend all their days in complaining of the woes and calamities of human Life.

Thou shalt view them both with pity; and the error of their ways shall keep thy Feet from straying.





SECTION III.

A N G E R.

AS the whirlwind in its fury tear-
eth up trees, and deformeth the
face of nature, or as an earthquake
in its convulsions overturneth cities;
so the rage of an angry man throweth
mischief around him; danger and
destruction wait on his hand.

But consider, and forget not, thine
own weakness; so shalt thou pardon
the failings of others.

Indulge not thyself in the passion
of Anger; it is whetting a sword to
wound thy own breast, or murder thy
Friend.

If thou bearest slight provocations
with patience, it shall be imputed un-
to thee for wisdom; and if thou wip-
est them from thy remembrance, thy
heart shall feel rest, thy mind shall
not reproach thee.

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Seest thou not, that the angry man
loseth his understanding? whilst thou
art yet in thy senses, let the madness
of another be a lesson to thyself.

Do nothing in thy passion; why
wilt thou put to sea in the violence of
a storm?

If it be difficult to rule thine anger,
it is wise to prevent it: avoid therefore
all occasions of falling into wrath;
or guard thyself against them, when-
ever they occur.

A fool is provoked with insolent
speeches; but a wise man laugheth
them to scorn.

Harbour not revenge in thy breast;
it will torment thy heart, and discol-
our its best inclinations.

Be always more ready to forgive,
than to return an injury: he that
watches for an opportunity of re-
venge, lies in wait against himself,
and draweth down mischief on his
own head.

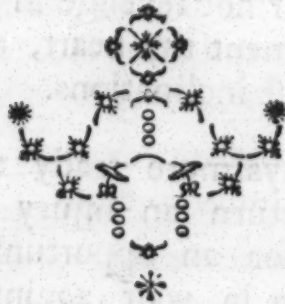
A mild

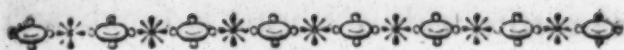
A mild answer to an angry man,
like water cast upon the fire, abateth
his heat ; and from an enemy he shall
become thy friend.

Consider how few things are wor-
thy of anger ; and thou wilt wonder,
that any but fools should be wroth.

In folly or weakness it always be-
ginneth ; but remember, and be well
assured, it seldom concludeth with-
out repentance.

On the heels of Folly treadeth
Shame ; at the back of Anger stand-
eth Remorse.





SECTION IV.

P I T Y.

AS blossoms and flowers are strew-
ed upon the earth by the hand
of Spring, as the kindness of Summer
produceth in perfection the bounties
of Harvest ; so the smiles of Pity shed
blessings on the children of Misfor-
tune.

He who pitieth another, recom-
mendeth himself ; but he who is
without compassion deserveth it not.

The butcher relenteth not at the
bleating of the lamb ; neither is the
heart of the cruel moved with distress.

But the tears of the compassionate,
are sweeter than dew-drops falling
from roses on the bosom of the earth.

Shut not thine ear therefore against
the cries of the poor ; neither harden
thine heart against the calamities of
the innocent.

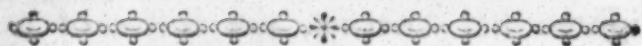
When

When the fatherless call upon thee;
when the widow's heart is sunk, and
she implorest thy assistance with tears
of sorrow; O pity her affliction, and
extend thy hand to those who have
none to help them.

When thou seest the naked wan-
derer of the street shivering with cold,
and destitute of habitation, let bounty
open thine heart; let the wings of
charity shelter him from Death, that
thine own soul may live.

Whilst the poor man groaneth on
the bed of sickness, whilst the unfor-
tunate languish in the horrors of a
dungeon, or the hoary head of age,
lifts up a feeble eye to thee for pity;
O how canst thou riot in superfluous
enjoyments, regardless of their wants,
unfeeling of their woes?





SECTION V.

DESIRE and LOVE.

BEware, young man, beware the allurements of *Wantonneſs*; and let not the harlot tempt thee to her delights.

The madness of deſire ſhall defeat its own purſuits; from the blindneſs of its rage thou ſhalt ruſh upon deſtruction.

Therefore give not up thy heart to her ſweet enticements; neither ſuffer thy ſoul to be enſlaved by her enchanting deluſions.

The fountain of health, which muſt ſupply the ſtream of pleaſure, ſhall quickly be dried up; and every ſpring of joy ſhall be exhausted.

In the prime of thy life old age ſhall overtake thee; thy ſun ſhall decline in the morning of thy days.

F

But

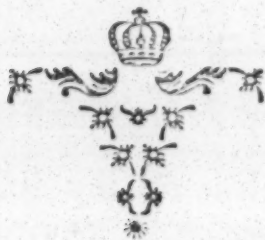
But when virtue and modesty enlighten her charms, the lustre of a beautiful woman is brighter than the stars of heaven ; and the influence of her power it is in vain to resist.

The whiteness of her bosom transcendeth the Lilly ; her smile is more delicious than a garden of roses.

The innocence of her eye is like that of the Turtle ; simplicity and truth dwell in her heart.

The kisses of her mouth are sweeter than honey ; the perfumes of Arabia breathe from her lips.

Shut not thy bosom to the tenderness of *Love* ; the purity of its flame shall ennoble thine heart, and soften it to receive the fairest impressions.



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PART III.

W O M A N.



W O M A N.

GIVE ear, fair daughter of love,
 to the instructions of Prudence;
 and let the precepts of truth sink deep
 in thine heart: to shall the charms of
 thy mind add lustre to thy form; and
 thy beauty, like the rose it resem-
 bleth, shall retain its sweetness, when
 its bloom is wither'd.

In the spring of thy youth, in the
 morning of thy days, when the eyes
 of men gaze on thee with delight;
 ah! hear with caution their alluring
 words; guard well thy heart, nor
 listen to their soft seducements.

Remember thou art made man's
 reasonable companion, not the slave
 of his passion; the end of thy being
 is to assist him in the toils of Life,
 to sooth him with thy tenderness,
 and recompense his care with soft en-
 dearments.

Who

Who is she that winneth the heart
of man, that subdueth him to love,
and reigneth in his breast ?

Lo ! yonder she walketh in maiden
sweetness, with innocence in her
mind, and modesty on her cheek.

Her hand seeketh employment ; her
foot delighteth not in gadding abroad.

She is cloathed with neatness ; she
is fed with temperance ; humility and
meekness are as a crown of glory cir-
cling her head.

On her tongue dwelleth music ;
the sweetness of honey floweth from
her Lips.

Decency is in all her words ; in her
answers are mildness and truth.

Submission and obedience are the
lessons of her life ; and peace and
happiness are her reward.

Before her steps walketh Prudence ;
and Virtue attendeth at her right hand.

Her eye speaketh softness and love ;
but discretion with a sceptre sitteth
on her brow.

The tongue of the licentious is
dumb in her presence ; the awe of
her virtue keepeth him silent.

When scandal is busy, and the
fame of her neighbour is tossed from
tongue to tongue, if charity and good-
nature open not her mouth, the finger
of silence resteth on her lip.

Her breast is the mansion of good-
ness ; and therefore she suspecteth no
evil in others.

Happy were the man that should
make her his wife ; happy the child
that shall call her mother.

She presideth in the house, and
there is peace ; she commandeth with
judgment, and is obeyed.

She ariseth in the morning ; she
considers her affairs ; and appointeth
to every one their proper business.

The

The care of her family is her whole delight; to that alone she applieth her study: and elegance with frugality is seen in her mansions.

The prudence of her management is an honour to her husband, and he heareth her praise with silent delight.

She informeth the minds of her children with wisdom; she fashioneth their manners from the example of her own Goodness.

The word of her mouth is the law of her youth; the motion of her eye commandeth their obedience.

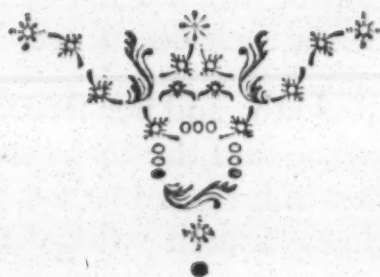
She speaketh, and her servants fly; she pointeth, and the thing is done: for the law of love is in their hearts; her kindness addeth wings to their Feet.

In prosperity she is not puffed up; in adversity she healeth the wounds of fortune with patience.

The troubles of her husband are alleviated by her counsels, and sweet-

ened by her endearments ; he putteth
his heart in her bosom, and receiveth
comfort.

Happy is the man that hath made
her his wife ; happy the child that
calleth her mother.



(62)

P A R T IV.

CONSANGUINITY:

O R,

Natural Relations.

S E C 11



SECTION I.

H U S B A N D.

TAKE unto thyself a wife, and obey the Ordinance of God; take unto thyself a wife, and become a faithful member of society.

But examine with care, and fix not suddenly: on thy present choice depends the future happiness of thee and thy posterity.

If much of her time is destroyed in dress and adornments, if she is enamour'd with her own beauty, and delighted with her own praise, if she laugheth much, and talketh aloud, if her foot abideth not in her father's house, and her eyes with boldness rove on the faces of men; though her beauty were as the sun in the firmament of heaven, turn thine eyes from her charms, turn thy feet from her paths,

and

and suffer not thy soul to be ensnared
by the allurements of thy imagination.

But when thou findeth sensibility
of heart join'd with softness of man-
ners, an accomplished mind, with a
form agreeable to thy fancy, take her
home to thy house; she is worthy to
be thy friend, thy companion in life,
the wife of thy bosom.

O cherish her as a blessing sent thee
from heaven; let the kindness of thy
behaviour endear thee to her heart.

She is the mistress of thy house;
treat her therefore with respect, that
thy servants may obey her.

Oppose not her inclination without
cause; she is the partner of thy cares,
make her also the companion of thy
pleasures.

Reprove her faults with gentleness;
exact not her obedience with rigour.

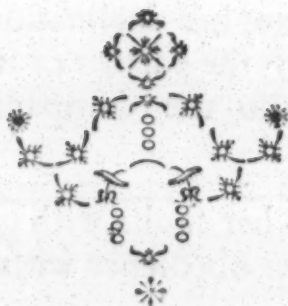
Trust thy secrets in her breast; her
counsels are sincere; thou shalt not be
deceived.

Be

Be faithful to her bed ; for she is
the mother of thy children.

When pain and sickness assault her,
let thy tenderness sooth her affliction :
a look from thee of pity and love,
shall alleviate her Grief, or mitigate
her pain ; and be of more avail than
ten physicians.

Consider the delicacy of her sex, the
tenderness of her frame ; and be not
severe to her weakness, but remem-
ber thine own imperfections.





SECTION II.

F A T H E R.

COnsider, thou who art a parent, the importance of thy trust; the being thou hast produced, it is thy duty to support.

Upon thee also it dependeth, whether the child of thy bosom shall be a blessing or a curse to thyself; a useful or a worthless member of the community.

Prepare him with early instruction, and season his mind with the maxims of truth.

Watch the bent of his inclination; set him right in his youth; and let no evil habit gain strength with his years.

So shall he rise like a cedar on the mountains; his head shall be seen above the trees of the forest.

A wicked son is a reproach to his father;

father ; but he that doth right is an honour to his grey hairs.

The soil is thine own, let it not want cultivation ; the seed which thou sowest, that also shalt thou reap.

Teach him obedience, and he shall bless thee ; teach him modesty, and he shall not be ashamed.

Teach him gratitude, and he shall receive benefits ; teach him charity, and he shall gain love.

Teach him temperance, and he shall have health ; teach him prudence, and fortune shall attend him.

Teach him justice, and he shall be honoured by the world ; teach him sincerity, and his own heart shall not reproach him.

Teach him diligence, and his wealth shall increase ; teach him benevolence, and his mind shall be exalted.

Teach him science, and his Life shall be useful ; teach him religion, and his death shall be happy.

S E C :



SECTION III.

S O N.

FROM the creatures of God let
man learn wisdom, and apply
to himself the instruction they give.

Go to the desert, my son ; observe
the young stork of the wilderness ;
let him speak to thy heart. He bear-
eth on his wings his aged fire : he
lodgeth him in safety, and supplieth
him with food.

The piety of a child is sweeter than
the incense of Persia offered to the
sun ; yea more delicious than odours
wafted from a field of Arabian spices
by the western gales.

Be grateful then to thy father, for
he gave thee life ; and to thy mother
for she sustained thee.

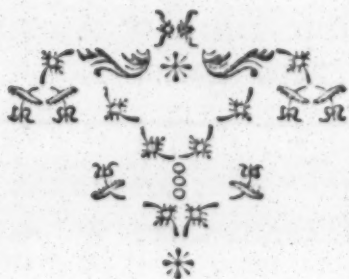
Hear the words of his mouth, for
they are spoken for thy good ; give
ear

ear to his admonition, for it proceedeth from love.

He hath watched for thy welfare, he hath toiled for thy ease ; do honour therefore to his age, and let not his grey hairs be treated with irreverence.

Think on thy helpless infancy, and the frowardness of thy youth, and indulge the infirmities of thy aged parents ; assist and support them in the decline of life.

So shall their hoary heads go down to the grave in peace ; and thine own children, in reverence of thy example shall repay thy piety with filial love.





SECTION IV.

BROTHERS.

YE are the children of one father, provided for by his care; and the breast of one mother hath given you suck.

Let the bonds of affection, therefore, unite thee with thy brothers; that peace and happiness may dwell in thy father's house.

And, when ye separate in the world, remember the relation that bindeth you to love and unity: prefer not a stranger before thine own blood.

If thy brother is in adversity, assist him; if thy sister is in trouble, forsake her not.

So shall the fortunes of thy father contribute to the support of his whole race, and his care be continued to you all in your love to each other.

G

PART

Ann Alcock

her book

1784

Ann Alcock

her book

1784

Ann Alcock

PART V.
PROVIDENCE:
OR, THE
ACCIDENTAL DIFFERENCES OF
M É N.



SECTION I.

WISE and IGNORANT.

THE gifts of the understanding are the treasures of God; and he appointeth to every one his portion, in what measure seemeth good unto himself.

Hath he endow'd thee with wisdom? hath he enlighten'd thy mind with the knowledge of truth? communicate it to the ignorant for their instruction; communicate it to the wise for their own improvement.

True wisdom is less presuming than folly: the wise man doubteth often, and changeth his mind; the fool is obstinate, and doubteth not; he knoweth all things, but his own ignorance.

The pride of emptiness is an abomination, and to talk much is the foolishness of folly; nevertheless it
is

is the part of wisdom to bear the impertinence of fools, to hear their absurdities with patience, and pity their weakness.

Yet be not puffed up in thine own conceit, neither boast of superior Understanding; the clearest human knowledge is but blindness and folly.

The wise man feeleth his imperfections, and is humbled: he laboureth in vain for his own approbation. But the fool peepeth in the shallow stream of his own mind, and is pleased with the pebbles which he seeth at the bottom: he bringeth them up, and sheweth them as pearls; and with the applause of his brethren delighteth he himself.

He boasteth of Attainments in things of no worth; but where it is a shame to be ignorant, there he hath no understanding

Even in the paths of wisdom he toileth after folly; and shame and disappointment are the reward of his labour,

But the wise man cultivateth his mind with knowledge; the improvement of arts is his delight; and their utility to the public crowneth him with honour.

Nevertheless, the attainment of virtue he accounteth as the highest learning; and the science of happiness is the study of his Life.

*I shall yet to have
before Christmas*





SECTION II.

R I C H and P O O R.

TH E man to whom God hath given Riches, and a mind to employ them aright, is peculiarly favoured, and highly distinguished.

He looketh on his wealth with pleasure; because it affordeth him the means to do good.

He protecteth the poor, that are injured; he suffereth not the mighty to oppress the weak.

He seeketh out objects of compassion; he inquireth into their wants; he relieveth them with judgment, and without ostentation.

He assisteth and rewardeth merits; he encourageth ingenuity, and liberally promoteth every useful design.

He carrieth on great works; his country is enriched; and the labourer
is

is employ'd ; he formeth new schemes,
and the arts receive improvement.

He considereth the superfluities of
his table as belonging to the poor,
and he defraudeth them not.

The benevolence of his mind is
not check'd by his fortune, He re-
joiceth therefore in riches, and is joy
is blameless.

But woe unto him that heapeth up
wealth in abundance, and rejoiceth
alone in the possession thereof.

That grindeth the face of the poor,
and considereth not the sweat of their
brows.

He thriveth on oppression without
feeling ; the ruin of his brother dis-
turbeth him not.

The tears of the orphan he drink-
eth as milk ; the cries of the widow
are music to his ear.

His heart is harden'd with the love
of wealth ; no grief or distress can
make impression upon it.

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But the curse of iniquity pursueth him; he liveth in continual fear. The anxiety of his mind, and the rapacious desires of his own soul, take Vengeance upon him, for the calamities he hath brought upon others.

O! what are the miseries of poverty, in comparison with the gnawings of this man's heart.

Let the poor man comfort himself, yea, rejoice; for he hath many reasons.

He sitteth down to his morsel in peace; his table is not crowded with flatterers and devourers.

He is not embarrassed with dependents, nor teased with the clamours of solicitation.

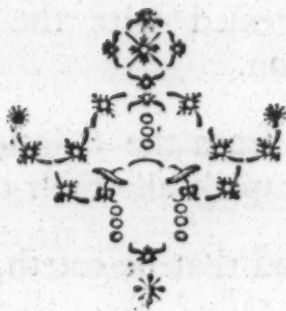
Debarr'd from the dainties of the rich, he escapeth also their diseases.

The bread that he eateth, is it not sweet to his taste? the water he drinketh, is it not pleasant to his thirst? yea far more delicious than the richest draughts of the luxurious. His

His labour preserveth his health,
and produceth him a repose, to which
the downy bed of sloth is a stranger.

He limiteth his desires with humi-
lity ; and the calm of contentment is
sweeter to his soul than the acquire-
ments of wealth and grandeur.

Let not the rich therefore presume
on his riches, nor the poor despond
in his poverty : for the providence of
God dispenseth happiness to them
both ; and the distribution thereof is
more equally made, than the fool can
believe.



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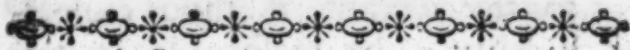
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SECTION III.

MASTERS and SERVANTS.

REPINE not, O man, that thou serveft another: it is the appointment of God, and hath many advantages; it removeth thee from the cares and follicitudes of life.

The honour of a fervant is his fidelity; his higheft virtues are fubmiffion and obedience.

Be patient therefore under the reproofs of thy mafter; and, when he rebuketh thee, anfwer not again: the f Silence of thy refignation fhall not be forgotten.

Be ftudious of his interefts; be diligent in his affairs; and faithful to the truft which he repoſeth in thee.

Thy time and thy labour belong unto him; defraud him not thereof, for he payeth thee for them.

And

And thou who art a master, be just to thy servant, if thou expectest Fidelity; be reasonable in thy Commands, if thou expectest obedience.

The spirit of a man is in him; severity and rigour, which create fear, cannot command his love.

Mix Kindness with reproof, and reason with authority; so shall thy admonitions take place in his heart, and his duty shall become his pleasure.

He shall serve thee faithfully from gratitude; he shall obey thee cheerfully from love; and fail not thou in return to give his diligence and fidelity their just reward.





SECTION IV.

MAGISTRATES and SUBJECTS.

O Thou, the favourite of heaven,
whom the sons of men, thy e-
quals, have raised to sovereign pow-
er, and set as a ruler over themselves;
consider the ends and importance of
their trust, far more than the dignity
and height of thy station.

Thou art clothed in purple; thou
are seated on a throne; the crown of
majesty investeth thy Temples; the
sceptre of power is placed in thy hand:
but not for thyself were these ensigns
given; not meant for thy own, but
the good of thy kingdom.

The glory of a king is the welfare
of his people; his power and domini-
on resteth on the hearts of his subjects.

The mind of a great prince is ex-
alted with the grandeur of his situa-
tion;

tion ; he revolveth high things, and searcheth for business worthy of his power.

He calleth together the wise men of his kingdom ; he consulteth amongst them with freedom, and heareth the opinion of them all.

He looketh among his people with discernment ; he discovereth the abilities of men, and employeth them according to their merits.

His magistrates are just ; his ministers are wise ; and the favourite of his bosom deceiveth him not.

He smileth on the arts, and they flourish ; the sciences improve beneath the culture of his hand.

With the learned and ingenious he delighteth himself ; he kindleth in their breasts emulation ; and the glory of his kingdom is exalted by their labours.

The spirit of the merchant, who extendeth his commerce, the skill of
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the farmer, who enriches his lands; the ingenuity of the artist, the improvement of the scholar, all these he honoureth with his favour, or rewardeth with his bounty.

He planteth new colonies; he buildeth strong ships; he openeth rivers for convenience; he formeth harbours for safety; his people abound in riches; and the strength of his kingdom increaseth.

He frameth his statutes with equity and wisdom; his subjects enjoy the fruits of their labour in security, and their happiness consists in their observance of the law.

He foundeth his judgments on the principles of mercy; but in the punishment of offenders he is strict and impartial.

His ears are open to the complaints of his subjects; he restraineth the hand of oppressors; and delivereth them from their tyranny.

His people therefore look up to
him

him as a father, with reverence and love; they consider him as the guardian of all they enjoy.

Their affection unto him begetteth in his breast a love of the public; the security of their happiness is the object of his care.

No murmurs against him arise in their hearts; the machinations of his enemies endanger not his state.

His subjects are faithful and firm in his cause; they stand in his defence as a wall of brass. The army of his enemy flieth before them as chaff before the wind.

Security and peace bless the dwellings of his people; and Glory and strength encircle his throne for ever.



PART VI.

T H E

SOCIAL DUTIES.

Ann Allcock
her book

1784

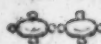
Ann Allcock
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SECTION I.

BENEVOLENCE.

WH E N thou considerest thy wants, when thou beholdest thy imperfections, acknowledge his Goodness; O Man! who honour'd thee with reason, endow'd thee with speech, and placed thee in society to receive and confer reciprocal helps and mutual obligations.

Thy food, thy cloathing, thy convenience of habitation, thy protection from the Injuries, thy enjoyment of the comforts and the pleasures of life, thou owest to the assistance of others; and couldst not enjoy but in the bands of society.

It is thy duty therefore to be friendly to mankind, as it is thy interest that men should be friendly to thee.

As the Rose breatheth sweetness
 H 2 from

from its own nature, so the heart of a benevolent man produceth good works.

He enjoyeth the ease and tranquillity of his own breast; and rejoiceth in the happiness and prosperity of his neighbour.

He openeth not his ear unto slander; the faults and the failings of men give pain to his heart.

His desire is to do good, and he searcheth out the occasions thereof: in removing the oppression of another he relieveth himself.

From the largeness of his mind he comprehendeth in his wishes the happiness of all men; and from the generosity of his heart he endeavoureth to promote it.





SECTION II.

J U S T I C E.

TH E peace of society dependeth on justice ; the happiness of individuals on the certain enjoyment of all their possessions.

Keep the desires of thy heart, therefore, within the bounds of moderation ; let the hand of justice lead them aright.

Cast not an evil eye on the goods of thy neighbour ; let whatever is his property, be sacred from thy touch.

Let not temptation allure, nor any provocation excite thee to lift up thy hand to the hazard of his life.

Defame him not in his character ; bear no false witness against him.

Corrupt not his servant to cheat or

forfake him ; and the wife of his bosom, O tempt not to sin.

'Twill be a grief to his heart, which thou canst not relieve ; an injury to his life, which no reparation can atone.

In thy dealings with men be impartial and just ; and do unto them, as thou wouldst they should do unto thee.

Be faithful to thy trust ; and deceive not the man who relieth upon thee ; be assured, 'tis less in the sight of God to steal, than to betray.

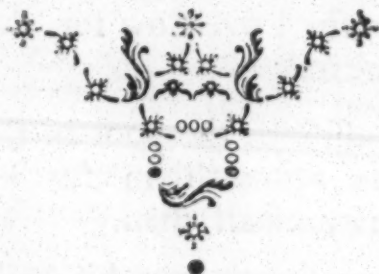
Oppress not the poor, and defraud not of his hire the labouring man.

When thou sellest for gain, hear the whisperings of Conscience ; and be satisfy'd with moderation : nor from the ignorance of the buyer make advantage to thyself.

Pay the debts which thou owest ; for he who gave thee credit, relied upon thy honour ; and to withhold from him his due, is both mean and unjust.

Finally

Finally, O son of society, examine thy heart; call remembrance to thy aid: and, if in any of these things thou findest thou hast transgressed, take sorrow and shame to thyself; and make speedy reparation to the utmost of thy power.





SECTION III.

CHARITY.

HAPPY is the man who hath sown in his breast the seeds of benevolence ; the produce thereof shall be charity and love.

From the fountain of his heart shall rise rivers of goodness ; and the streams shall overflow for the benefit of mankind.

He assisteth the poor in their trouble ; he rejoiceth in furthering the prosperity of all men.

He censureth not his neighbour ; he believeth not the tales of envy and malevolence ; neither repeateth he their slanders.

He forgiveth the injuries of men ; he wipeth them from his remembrance ; revenge and malice have no place in his heart.

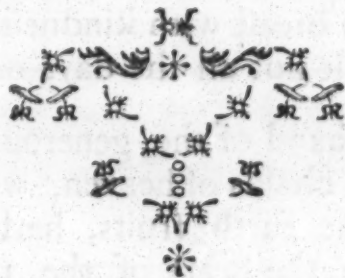
For

For evil he returneth not evil ; he hateth not even his enemies ; but requiteth their injustice with friendly admonition.

The griefs and anxieties of men excite his compassion ; he endeavour-eth to alleviate the weight of their misfortunes ; and the pleasure of success rewardeth his labour.

He calmeth the fury, he healeth the Quarrels of angry Men ; and preventeth the mischiefs of strife and animosity.

He promoteth in his Neighbourhood peace and good-will ; and his name is repeated with praise and benedictions.





SECTION IV.

G R A T I T U D E.

AS the branches of a tree return their sap to the Root, from whence it arose; as a river poureth his streams to the sea, whence his spring was supply'd; so the heart of a grateful man delighteth in returning a benefit received.

He acknowledgeth his obligation with chearfulness; he looketh on his benefactor with love and esteem.

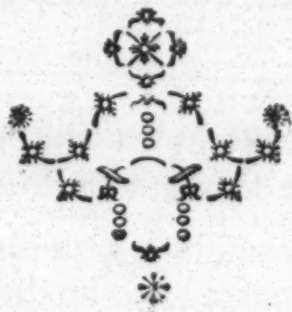
And, if to return it be not in his power, he nourisheth the memory of it in his breast with kindness: he forgetteth it not all the days of his life.

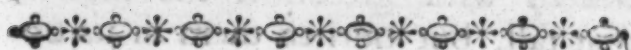
The hand of the generous man is like the clouds of heaven, which drop upon the earth fruits, herbage, and flowers: the heart of the ungrateful is like a desert of sand, which swalloweth

loweth with greediness the showers that fall, but burieth them in its bosom, and produceth nothing.

Envy not thy benefactor; neither strive to conceal the benefit he hath conferr'd: for, though to oblige is better than to be obliged, though the act of generosity commandeth admiration; yet the humility of gratitude toucheth the heart, and is amiable in the sight both of God and man.

But receive not a favour from the hand of the proud; to the selfish and avaritious have no obligation: the vanity of Pride shall expose thee to shame; the greediness of Avarice shall never be satisfy'd.





SECTION V.

SINCERITY.

O Thou that art enamour'd with the beauties of Truth, and hast fixed thy heart on the simplicity of her charms, hold fast thy fidelity unto her, and forsake her not: the constancy of thy virtue shall crown thee with honour.

The tongue of the sincere is rooted in his heart; hypocrisy and deceit have no place in his words.

He blusheth at Falshood, and is confounded; but in speaking the truth he hath a steady eye.

He supporteth as a man the dignity of his character; to the arts of hypocrisy he scorneth to stoop.

He is consistent with himself; he is never embarrass'd; he hath courage in truth, but to lie he is afraid.

He

He is far above the meanness of dissimulation ; the words of his mouth are the thoughts of his heart.

Yet with prudence and caution he openeth his lips ; he studieth what is right, and speaketh with discretion.

He adviseth in friendship ; he reproveth with freedom ; and whatsoever he promiseth, shall surely be performed.

But the heart of the hypocrite is hid in his breast. He masketh his words in the semblance of truth, while the business of his life is only to deceive.

He laugheth in sorrow ; he weepeth in joy ; and the words of his mouth have no interpretation.

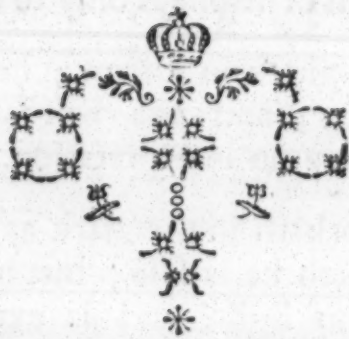
He worketh in the dark as a mole, and fancieth he is safe ; but he blundereth into light, and is expos'd to full view with his dirt on his head.

He passeth his days in perpetual constraint ; his tongue and his heart are for ever at variance.

He

He laboureth for the character of
a righteous man ; and huggeth him-
self in the thoughts of his cunning.

O Fool, Fool ! the Pains which
thou takest to hide what thou art,
are more than would make thee what
thou wouldst seem : the children of
wisdom shall mock at thy cunning ;
and when thy disguise is stripped off,
the finger of derision shall point thee
to scorn.



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PART VII.

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R E L I G I O N.

TH E R E is but one God, the author, the creator, the governor of the world, almighty, eternal, and incomprehensible.

The sun is not God, tho' his noblest image. He enlighteneth the world with his brightness, his warmth giveth life to the products of the earth : admire him as the creature, the instrument of God ; but worship him not.

To the One, who is supreme, most wise, and beneficent, and to him alone, belong worship, adoration, thanksgiving, and praise.

Who hath stretched forth the heavens with his hand ; who hath described with his finger the courses of the stars.

Who setteth bounds to the ocean, which it cannot pass ; and saith unto the stormy winds, Be still.

I

Who

Who shaketh the earth, and the nations tremble ; who darteth his lightnings, and the wicked are dismay'd.

Who called forth worlds by the word of his mouth ; who smiteth with his arm, and they sink into nothing.

“ O reverence the Majesty of the
“ Omnipotent ! and tempt not his
“ anger, lest thou be destroyed.”

The providence of God is over all his works ; he ruleth and directeth with infinite wisdom.

He hath instituted laws for the government of the world ; he hath wonderfully varied them in all beings ; and each, by his nature, conformeth to his will.

In the depth of his mind he revolveth all knowledge ; the secrets of futurity lie open before him.

The thoughts of thy heart are naked to his view ; he knoweth thy determinations before they are made.

With respect to his prescience there is nothing contingent ; with respect

to his providence there is nothing accidental.

Wonderful he is in all his ways ; his counsels are inscrutable ; the manner of his knowledge transcendeth thy conception.

“ Pay, therefore, to his wisdom all
“ honour and veneration ; and bow
“ down thyself in humble and sub-
“ missive Obedience to his supreme
“ direction.”

The lord is gracious and beneficent ; he hath created the world in mercy and love.

His goodness is conspicuous in all his works ; he is the fountain of excellence, the centre of perfection.

The creatures of his hand declare his goodness, and all their enjoyments speak his praise : he cloatheth them with beauty, he supporteth them with food ; he preserveth them with pleasure from generation to generation.

If we lift up our eyes to the hea-
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vens, his glory shineth forth ; if we
cast them down upon the earth, it is
full of his goodness ; the hills and the
vallies rejoice and sing ; fields, rivers,
and woods resound his praise.

But thee, O man, he hath distin-
guish'd with peculiar favour, and ex-
alted thy station above all creatures.

He hath endow'd thee with reason
to maintain thy dominion ; he hath
fitted thee with language, to improve
by Society ; and exalted thy Mind
with the powers of meditation, to
contemplate and adore his inimitable
perfections.

And in the laws he hath ordained
as the rule of thy life, so kindly hath
he suited thy duty to thy nature, that
obedience to his precepts is happiness
to thyself.

“ O praise his goodness with songs
“ of thanksgiving, and meditate in
“ silence on the wonders of his love :
“ let thy heart overflow with grati-
“ tude and acknowledgement ; let the
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“ language of thy Lips speak praise
 “ and adoration ; let the actions of
 “ thy life show thy love to his law.”

The Lord is just and righteous ;
 and will judge the earth with equity
 and truth.

Hath he established his laws in
 goodness and mercy, and shall he not
 punish the transgressors thereof ?

O think not, bold man ! because
 the Punishment is delay'd, that the
 arm of the Lord is weaken'd ; neither
 flatter thyself with hopes, that he
 winketh at thy doings.

His Eye pierceth the secrets of
 every Heart, and he remembereth
 them for ever : he respecteth not the
 persons, nor the stations of men.

The high and the low, the rich and
 the poor, the wise and the ignorant,
 when the soul hath shaken off the
 cumbrous shackles of this mortal life,
 shall equally receive from the sentence
 of God a just and everlasting retribu-
 tion according to their works.

Then

Then shall the wicked tremble and be afraid ; but the heart of the righteous shall rejoice in his judgments.

“ O fear the Lord, therefore, all
 “ the days of thy life ; and walk in
 “ the paths which he hath opened
 “ before thee. Let Prudence admonish thee ; let Temperance restrain ;
 “ let Justice guide thy hand, Benevolence warm thy heart, and Gratitude to heaven inspire thee with
 “ devotion. These shall give thee
 “ happiness in thy present state, and
 “ bring thee to the mansions of eternal felicity in the paradise of God.”

This is the true OECONOMY
 of HUMAN LIFE.



F I N I S .

